1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

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not necessarily considered in the select group unless they held some other office such as community president. In Northern Greece, if a villager has achieved renown by fighting in one of the wars for the liberation of Macedonia, he will rank high. He becomes the personification of local history, and what he says about the war will be given more credence than what the textbooks say. He was there and saw things with his own eyes.

A generation or two ago one's age had much to do with the respect shown to him but this value is shifting:

> Older people used to be the leaders. Now the tendency is toward the educated and wealthy, although the community president is chosen much on the same basis as before. He generally ranks first in importance. The teachers and priests are better-educated than they used to be so their influence is greater.

The above sentence seems to contradict the observation that as people become more educated they rely less on the teacher and priest. What actually happens is that the basis for respecting these two notables shifts. In villages where a progressive spirit is abroad, if they show an interest in doing things for the community and are not merely functionaries carrying out the narrow round of activities connected with their jobs, then they acquire prestige. But it is only the better-educated priests and teachers who show any genuine community orientation. This was reaffirmed by a nomarch in the Peloponnesos who, while listing the president of the community as actually and legally the most important man, also observed: "On the other hand, a teacher or priest may rank high due to outstanding personality characteristics."

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I noticed in Central Greece and the Peloponnesos that from time to time some native son, who had spent several years in the United States, would be included with the notables. At first, I wondered whether he was trotted out because he could speak a few words of English, but then I noticed that others who also had been to the States were kept in the background. To receive prestige in many, though by no means all, villages, the returnee must show generosity that no other local inhabitant is expected to demonstrate.

Nor can one overstate the omnipresence of these village Greeks who have spent some time in America.[1] In one village of less than two thousand I found more than forty older men who had been to the United States. The net social effect of this reservoir of foreign experience was almost negligible. One returnee said: "Even if you come back with new ideas, you must conform to life about you, for those ideas are not applicable here. If you stay here you will be like a peasant in a year; if I went back to the States I would become a gentleman again."